

EVALUATION OF SIGNIFICANCE

The Colorado Historical Society Historic Building Inventory Form included as Appendix A contains a summary of the historical background and architectural description of the Boulder-Dushanbe Teahouse.

National Register

The form includes the National Register Criteria for determining significance for historic resources. Historic properties may be eligible for listing in the National Register of Historic Places if they meet the National Register criteria. The criteria state that “the quality of significance in American history, architecture, archeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling and association, and:

- A. That are associated with events that have made a significant contribution to the broad patterns of our history; or
- B. That are associated with the lives of persons significant to our past; or
- C. That embody the distinctive characteristics of a type, period, or method of construction or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
- D. That have yielded, or may be likely to yield, information important in prehistory or history.”

Generally properties must be fifty years of age or more to be considered eligible for the National Register. However, such properties will qualify if they fall within the following category:

- G. A property achieving significance within the past 50 years if it is of exceptional significance.

The Boulder-Dushanbe Teahouse is eligible for listing in the National Register under Criterion A and Criterion C in the areas of *politics/government, social history, architecture, and art*. The Teahouse meets the requirements of Criteria Consideration G as a resource less than fifty-years of age.⁶⁹

Significance

Criterion A: The Boulder-Dushanbe Teahouse is a symbol of international friendship. It is eligible under Criterion A for *politics and government* for its representation of the international policy shift that took place during of the latter period of the Cold War when the United States and the Soviet Union (under the leadership of Reagan and Gorbachev, respectively) were working toward a more open society, to end the arms race, and move into a time of peace, understanding, and friendship. The Teahouse is a tangible example of that shift, as it was the only gift of a building from a city in the Soviet Union to a city in the United States.

The Teahouse is also eligible under Criterion A for *social history* as it represents the success and intentions of the Sister City International Program first conceived after World War II by President Eisenhower to promote global understanding. The Teahouse represents the philosophy

⁶⁹ *These statements of evaluation require review and concurrence by the Colorado Historical Society's National Register Coordinator.*

that social change and international peace begin with cooperation between individuals. The Teahouse represents the hope for peace between countries at conflict by developing person-to-person relationships and exchange of culture and ideas. The Teahouse gift of friendship from Boulder's sister city, Dushanbe, located in the former Soviet Union, is the only "chaikhona" (Central Asian/Tajik Teahouse) in the Western Hemisphere. At the time of the gift, the Teahouse was the largest gift ever given to an American city by the former Soviet Union and the only gift of an actual building between the Soviet Union-United States sister cities. "Although the Soviet Union has given other gifts to cities, states and the US government, nothing in the history of Soviet-US exchanges comes even close to this." (Molly Raymond, U.S. Information Agency, 1988)

Criterion C: The Boulder-Dushanbe Teahouse is eligible for listing to the National Register under Criterion C for *architecture and art* as it embodies the distinctive characteristics of a type, period, or method of construction, represents the work of a master, and possesses high artistic values. The Teahouse is an exceptional example of a traditional Central Asian/Tajik Teahouse, an architectural design tradition dating back to the Silk Road caravanserai of Persian/Tajik culture (2nd – 12th century AD). The Teahouse was constructed by master artists of the Union of Soviet Socialist Republics (USSR) Artist's Fund carrying out ancient trade skills including: master woodcarvers and joiners Mirpulat Mirakhmadov and Manon Khaidarov; master plaster carver and painter Abdoukodir Rakhimov; and, master artist and ceramicist Victor Zabolotnikov.

The Teahouse was originally designed by Dushanbe architect Lado Shanidze. Local Boulder architect, Vern Seieroe, finalized the design and adapted the open-air design to an enclosed year-round space. Seieroe traveled to Dushanbe to work with Tajik architect Lado Shanidze on the enclosure designs.

The Boulder-Dushanbe Teahouse displays high artistic value as seen in its intricately hand-carved and brilliantly painted wood trim and decorative exterior "faïence" tile panels. The Teahouse was originally designed as a raised open-air structure with open roof and coffered painted ceilings above a central pool. Thus the "interior features" were meant to be viewed as "exterior features." The fourteen intricate coffered ceilings are hand-carved and painted; no electric power tools were used in its construction. The coffers display images of flowers or foliage representing paradise along with stylized and simplified designs representing infinity. The unpainted carved slender columns, carved from a single tree, resemble a grove of trees and symbolically reach up toward the heavens and paradise.

The Teahouse is an integration of art and architecture as seen through its interior features of carved ganch-kori plaster panels, modern abstract expressionist paintings, central pool with the "Seven Beauties" sculptures, and other items such as hand-carved and brightly painted tables ("topchans"), and hand painted octagon tables and benches. The construction is unusual in that it came halfway across the world as a prefabricated building and then was reassembled in Boulder.

Criterion G: The Teahouse rises to the high level of exceptional significance required under Criteria Consideration G because it is architecturally significant, maintains a high degree of integrity, is the only architectural gift, and largest gift, known between the former USSR and a city in the United States, and is the only Central Asian/ Tajik Teahouse in the Western Hemisphere. The Teahouse is a symbol of international friendship and represents an international collaboration of citizens, government leaders, architects, artisans, and builders.

Although 50 years has not yet passed since this gift was given, the importance of the gift within the context of the Cold War can be fully appreciated now. The USSR and the United States had

been in a state of political conflict, military tension, propaganda warfare and economic competition since the late 1940s. At the time of the gift, the future relationship between the USSR and the United States was still unknown. The gift occurred during a small window of peace-seeking times between the Soviets and the Americans prior to the collapse of the Soviet Union. Following the break-up of the Soviet Union in 1991 and due to a drastically reduced budget for Tajikistan, the Artists Fund was disbanded. Mary Axe recalls that “during the 1980s under Gorbachev, the policy of glasnost was introduced which resulted in more openness, greater freedom of information and a revival of ethnic identities within the various republics. Absent this window, I doubt that Boulder would have received a traditional Tajik/Central Asian Teahouse.”

The Teahouse, which draws an estimated 100,000 visitors annually,⁷⁰ has been recognized in George Peknik’s book, The Meaning of the Boulder-Dushanbe Teahouse and in a Rocky Mountain Public Broadcasting Network, Inc. DVD video titled “Colorado Spaces, Boulder.” The Teahouse was featured in the *Saudi Aramco World* magazine and in numerous newspaper articles found in the *Boulder Daily Camera*, the *Denver Post*, the *Boulder Weekly*, the *Boulder Planet* as well as covered by the press in Dushanbe, Tajikistan.⁷¹ The following are excerpts representing the significance of the Teahouse locally, statewide, and nationally (*see all articles in Appendix C*):

“Although the Soviet Union has given other gifts to cities, states and the US government, *nothing in the history of Soviet-US exchanges comes even close to this.*” Molly Raymond, Deputy Coordinator of the President’s US-Soviet Exchange Initiative, a Committee of the US Information Agency, 1988

“Your efforts to open channels of communication between the citizens of the Soviet Union and the citizens of the United States are vital steps in the long march toward world peace. It is the foundation of mutual understanding that a long lasting peace will eventually rest.” Colorado Governor Richard Lamm, letter to Boulder’s Soviet Sister City Project

The Teahouse is “a very small dent in a very Cold War.” Ruth Correll, former Boulder Mayor, *Denver Post* article, July 11, 1997

“This chaikhona, though authentically Tajik, is located in Boulder, Colorado, and overlooked not by the Pamirs but by the Rockies. Eleven years in the making and a product of binational creativity, it is the only chaikhona in the Western Hemisphere.” “Rocky Mountain Chai” article, *Saudi Aramco World*, November/December 1998, Volume 49, Number 6

“Usually, sister cities exchange small gifts and students – not buildings. Part of the challenge comes from exchanging structures in countries that don’t have much in common when it comes to architectural process and design – not to mention different measurement systems. Add in language barriers, time differences and a quickly changing Tajik political landscape after the fall of the Soviet Union and you start to get the picture. We’re not talking about a government to government exchange, it really is people to people,” Don Mock, past president of the Board of Directors, BDSC, *Boulder Weekly*, March 29, 2007

⁷⁰ *Boulder Weekly* article, March 29, 2007.

⁷¹ Those close to project, such as Mary Axe, have stated that the Teahouse received press coverage in Tajikistan. Due to the language barrier and without the assistance of an interpreter, a search of Tajikistan archives was not possible as part of this project.

“Next Friday, the teahouse – the largest gift ever given to an American city by the former Soviet Union – will open its doors for a grand tea party. We tip our hats to the many people who were responsible for making the teahouse a reality. Heading the list is Mary Axe, who never gave up the fight to get the teahouse pieced together and opened as a Boulder landmark.” “Eleven years ago, Boulder and Dushanbe became sister cities. You will recall that the world was much different in 1987. The Berlin Wall was firmly in place. The Soviet Union, which Tajikistan was then part of, was feared as a nuclear threat. And Boulder, like many US cities, was trying to extend a friendly hand to people entrapped behind the Iron Curtain.” *Boulder Daily Camera* Editorial, May 1998

"The Dushanbe teahouse will hold more than 2,000 years of history when the plaster carvings of Abdoukodir Rakhimov grace the walls of the gift from Boulder's Sister City." His art keeps the 'ganch' art form alive. Today, most are mass-produced from plaster molds. "What separates Rakhimov from other plaster carvers is the time he takes to carve the intricate designs...by hand." *Boulder Planet*, February 4, 1998

“Every time we see this extraordinarily beautiful treasure, we will be reminded that it represents an important bridge between our two cities... our two cultures.” Linda Jourgensen, Mayor, City of Boulder, “Presenting the Tadzhik Chaikhona” pamphlet, 1990

“The hand workmanship found in the elaborate carved and painted wooden ceiling, the turned and carved columns and the panels of polychromed relief tiles is of high quality. I doubt that any other region of the Islamic world, with the possible exception of Morocco, has such a lively and creative tradition.” John D. Hoag, Ph.D., Professor of the History of Art, “Presenting the Tadzhik Chaikhona” pamphlet, 1990

“By design and by tradition, the teahouse is meant to be a center for cultural activity where patient people can earnestly discuss events of their lives and of our community. In an age dominated by mass media, it will serve as a place where this other sort of communication will happen.” Homer Page, Boulder County Commissioner, “Presenting the Tadzhik Chaikhona” pamphlet, 1990

“It will be a remarkable example of an artistic and architectural tradition which has continued for at least ten centuries. In fact, the Tajik master carvers and builders have remained true to these ancient traditions to an extraordinary degree.” Renata Holod, Associate Professor and Chair, Department of the History of Art, University of Pennsylvania, BDSC Flier, 1990

“This teahouse, in my opinion, represents a wonderful example of Central Asian artistic achievement. Design elements such as its hand-carved cedar columns, the intricate details of its enamel tile panels and the hand-crafter ornamentation harkens back to the centuries-old Persian artistic tradition characteristic to Central Asia in the Soviet Union.” Elizabeth Cunningham, Curator, The Anschutz Collection, BDSC Flier, 1990

“The teahouse, the largest gift ever presented in the United States by a former Soviet state, should be ready for tea drinkers next spring.” *Denver Post* article, July 11, 1997

“ . . .the Teahouse was built, and I want to tell you that it has become one of the most important buildings, one of the most important places in our city.” *Boulder Daily Camera* article, September 23, 2008

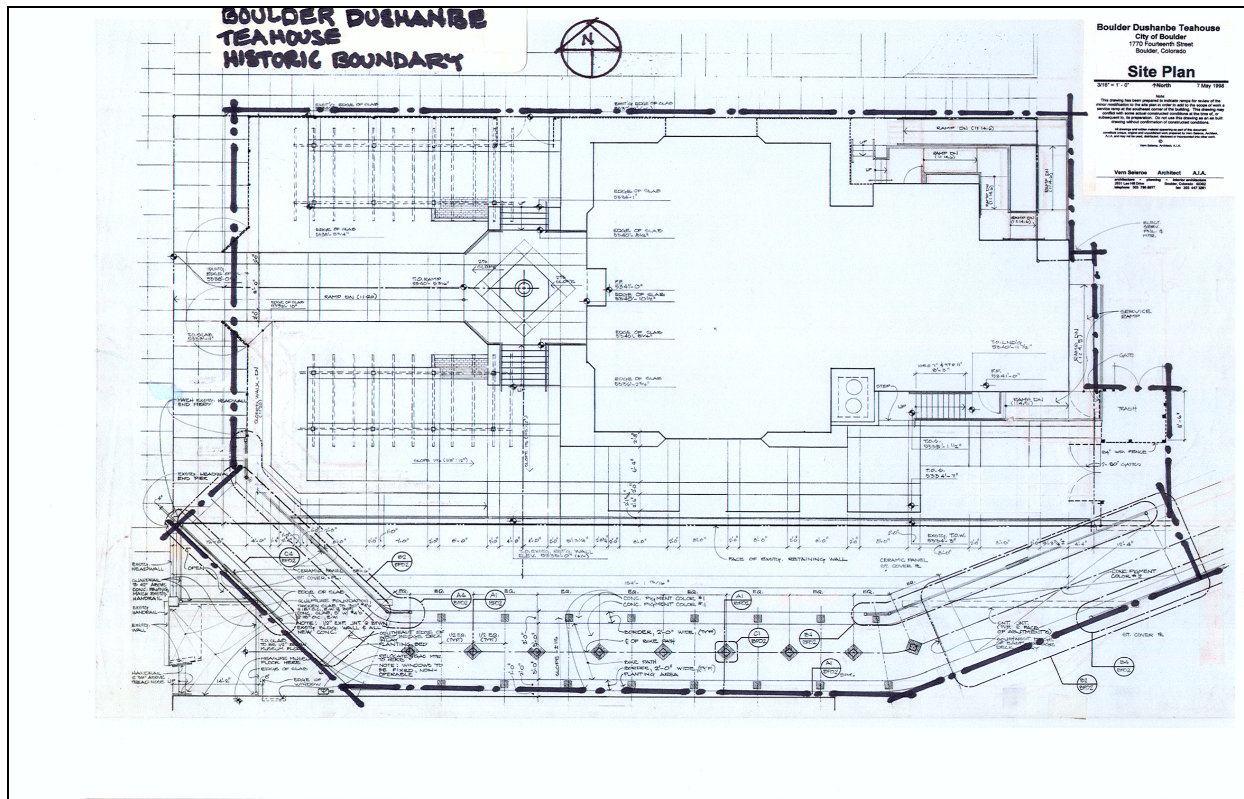
Period of Significance: The Period of Significance is 1998, the year the City of Boulder, with the assistance of Tajik artisans, completed the construction of the Teahouse in Boulder.

Level of Significance: Properties may qualify for National Register listing for their local, state, or national level of significance. Under National Register criteria, the Teahouse may qualify as nationally significant for its historic associations as the only Central Asian/Tajik Teahouse in the United States and Western Hemisphere and as the only gift of its kind between a city in the former Soviet Union and a city in the United States. The Teahouse may qualify as nationally significant for its architectural significance as an exceptional example of a traditional Central Asian/ Tajik Teahouse, its high artistic value, and as the work of several master artisans.

Statement of Significance: The Boulder-Dushanbe Teahouse is historically significant as a symbol of international friendship, as the only “chaikhona” (Central Asian/Tajik Teahouse) in the United States and Western Hemisphere, and as the only gift of its kind between a city of the former Soviet Union and a city in the United States. The Teahouse is architecturally significant as an exceptional example of a traditional Central Asian/ Tajik Teahouse, for its high artistic value, and as the work of several master artisans.

Eligible Area: The Teahouse is closely surrounded by other buildings and public spaces and should have a site boundary that is adequate for its protection, but will not affect the surrounding civic buildings and spaces and their related activities.

The recommended landmark boundary shall generally follow the fence along the north and west sides of the site, the south edge of the irrigation ditch along the south side of the site, and the building footprint along the east side of the site. Inclusion of the Teahouse Trail is recommended because it was designed in conjunction with the Teahouse landscape and site plan and contains design elements related to the Teahouse, such as the recessed tiles, surface concrete, fences and bridges.



Boulder Landmark

The Boulder-Dushanbe Teahouse qualifies as a Boulder Landmark for its Historical, Architectural, and Environmental Significance.

Historic Significance: *The place (building, site area) should show character, interest or value as part of the development, heritage, or cultural characteristics of the community, state or nation; be the site of an historic, or prehistoric event that had an effect upon society; or exemplify the cultural, political, economic, or social heritage of the community.*

1. Date of Construction: 1988-1990, 1997-1998. From 1988 until 1990, Tajik artists and master-craftsmen constructed the Teahouse in Dushanbe and Khujand, Tajikistan. The building was disassembled and sent to Boulder in 200 wooden crates. From 1997-1998, with the assistance of Tajik artisans, the City reconstructed the Teahouse at its site on 13th Street.

2. Association with Historic Persons or Event: n/a

3. Distinction in the Development of the Community of Boulder: *(for a more detailed description of the history of the Teahouse, refer to pages 5 – 18 of this report).*

The Teahouse gift of friendship from Boulder's sister city, Dushanbe, located in the former Soviet Union, is the only "chaikhona" (Central Asian/Tajik Teahouse) in the Western Hemisphere. At the time of the gift, the Teahouse was the largest gift ever given to an American city by the former Soviet Union and the only gift of an actual building between the Soviet Union-United States sister cities. "Although the Soviet Union has given other gifts to cities, states and the US government, nothing in the history of Soviet-US exchanges comes even close to this." (Molly Raymond, U.S. Information Agency, 1988)

Summary of Teahouse History:

In 1983, a group of Boulder citizens formed a sister city organization in order to establish a sister city relationship with a city in the Soviet Union. In stark contrast to the political climate at the time between the United States and the Soviet Union, the organization sought to promote international friendship, peace and understanding. After much research, the organization pursued the city of Dushanbe, Tajikistan with which to partner. The relationship was formalized in May of 1987, at which time the Mayor of Dushanbe proposed a gift of a Tajik "Chaikhona." A chaikhona is a building unique to Central Asia where people gather to meet friends, play chess, and enjoy a cup of tea. In December 1987, the drawings for the teahouse were completed and construction began in Dushanbe and Khujand, Tajikistan, utilizing the skilled craftsmanship of over 40 artisans. In August 1990, the disassembled Teahouse arrived in Boulder in 200 crates weighing in at over 30 tons. After much debate and consideration, the Boulder City Council accepted the gift in May 1989 "as an important symbol of international friendship." Over the next several years, the Boulder City Council convened several different committees to evaluate and discuss potential sites for the Teahouse. The Boulder-Dushanbe Sister Cities (BDSC) organization was charged with raising funds for the construction of the Teahouse and overseeing the operation and maintenance of the Teahouse. In April 1993, the Boulder City Council voted to place the Teahouse on the east side of 13th Street. In 1996, negotiations with a potential restaurant operator fell through when the site was considered contaminated due to previous uses. The City intervened and approved city financing for the construction of the Teahouse. An appointed committee solicited Teahouse operators and selected Sara and Lenny Martinelli as operators. In 1997, a groundbreaking ceremony was held and for the next ten months City crews, with the assistance of artisans from Tajikistan, erected the Teahouse. On May 15, 1998 a

Dedication and Opening Ceremony celebrated the completed Teahouse. At the time of opening, the Teahouse was referred to as a “Boulder Landmark.”

Significance:

The Boulder-Dushanbe Teahouse, placed at the heart of the city’s Civic Park, is a constant reminder of the citizen-led initiative to establish a sister city relationship with a city in the then Soviet Union during the latter period of the Cold War era. The Teahouse is a symbol of international friendship and represents an international collaboration of citizens, government leaders, architects, artisans, and builders. The Teahouse represents the philosophy that social change and international peace begin with cooperation between individuals. The Teahouse represents the hope for peace between countries at conflict by developing person-to-person relationships and exchange of culture and ideas.

The Teahouse represents the international policy shift that took place during of the latter period of the Cold War when the United States and the Soviet Union (under the leadership of Reagan and Gorbachev, respectively) were working toward a more open society, to end the arms race, and move into a time of peace, understanding, and friendship. Although 50 years has not yet passed since this gift was given, the importance of the gift within the context of the Cold War can be fully appreciated now. The USSR and the United States had been in a state of political conflict, military tension, propaganda warfare and economic competition since the late 1940s. At the time of the gift, the future relationship between the USSR and the United States was still unknown. The gift occurred during a small window of peace-seeking times between the Soviets and the Americans prior to the collapse of the Soviet Union. Following the break-up of the Soviet Union in 1991 and due to a drastically reduced budget for Tajikistan, the Artists Fund was disbanded. Mary Axe recalls that “during the 1980s under Gorbachev, the policy of glasnost was introduced which resulted in more openness, greater freedom of information and a revival of ethnic identities within the various republics. Absent this window, I doubt that Boulder would have received a traditional Tajik/Central Asian Teahouse.”

4. Recognition by Authorities: The Teahouse has been recognized in George Peknik’s book, The Meaning of the Boulder-Dushanbe Teahouse and in a Rocky Mountain Public Broadcasting Network, Inc. DVD video titled “Colorado Spaces, Boulder.” The Teahouse was featured in the *Saudi Aramco World* magazine and in numerous newspaper articles found in the *Boulder Daily Camera*, the *Denver Post*, the *Boulder Weekly*, the *Boulder Planet* as well as covered by the press in Dushanbe, Tajikistan.

Architectural Significance: *The place should embody those distinguishing characteristics of an architectural type specimen, a good example of the common; be the work of an architect or master builder; contain elements of architectural design, detail, materials or craftsmanship which represent a significant innovation; or be a fine example of the uncommon.*

1. Recognized Period/Style: Central Asian (Tajik) Teahouse

2. Architect or Builder of Prominence: Lado Shanidze and Vern Seiereo, AIA. The Teahouse was constructed by master artists of the USSR Artist’s Fund carrying out ancient trade skills, most notably master woodcarvers and joiners Mirpulat Mirakhmadov and Manon Khaidarov; master plaster carver and painter Abdoukodir Rakhimov; and, master artist and ceramicist Victor Zabolotnikov.

3. Artistic Merit: *(for a more detailed description of the architecture of the Teahouse, refer to pages 19 – 110 of this report).*

The Teahouse is an exceptional example of a traditional Central Asian/Tajik Teahouse, an architectural design tradition dating back to the Silk Road caravanserai of Persian/Tajik culture (2nd – 12th century AD). The Teahouse is a prefabricated structure of about 2100 square feet and is ornately painted in the bright floral and geometric patterns of Central Asia and Persia.

The Boulder-Dushanbe Teahouse displays high artistic value as seen in its intricately hand-carved and brilliantly painted wood trim and decorative exterior “faïence” tile panels. The Teahouse was originally designed as a raised open-air structure with open roof and coffered painted ceilings above a central pool. Thus the “interior features” were meant to be viewed as “exterior features.” The fourteen intricate coffered ceilings are hand-carved and painted; no electric power tools were used in its construction. The coffers display images of flowers or foliage representing paradise along with stylized and simplified designs representing infinity. The unpainted carved slender columns, carved from a single tree, resemble a grove of trees and symbolically reach up toward the heavens and paradise.

The Teahouse is an integration of art and architecture as seen through its interior features of carved ganch-kori plaster panels, modern abstract expressionist paintings, central pool with the “Seven Beauties” sculptures, and other items such as hand-carved and brightly painted tables (“topchans”), and hand painted octagon tables and benches. The construction is unusual in that it came halfway across the world as a prefabricated building and then was reassembled in Boulder.

The Teahouse has two parts: the Central Asian/Tajik Teahouse portion of the building and a utilitarian addition to the rear. The original Teahouse portion of the building houses the public restaurant and the addition houses the commercial kitchen, office space and public restrooms. The original open-air Tajik design was modified to enclose the building from weather and to ensure that it would conform to required safety and building codes and structural and handicapped requirements. The original Teahouse portion of the building has large extending shallow bay wood windows on three sides of the building, enclosing the hand-carved wood columns. Decorative exterior tile panels, framed with beige brick, flank the bay windows. At each corner of the Teahouse, two wood windows meet at a right angle. A roof with a large central skylight covers the interior space and is located directly above the interior pool with statues. The addition to the Teahouse was designed to be subservient to the exuberantly decorated Teahouse. It features a flat roof and beige colored stucco covers the wood frame walls with minimal fenestration.

4. Example of the Uncommon: The Teahouse ceiling was constructed using only traditional hand tools and without any electric tools.

5. Indigenous Qualities: n/a

6. Other: n/a

Environmental Significance: *The place should enhance the variety, interest, and sense of identity of the community by the protection of the unique natural and man-made environment.*

1. Site Characteristics: *(for a more detailed description of the Teahouse site plan, refer to pages 31-36 and pages 111-117 of this report).*

The Teahouse was sited as part of the City of Boulder's 1993 Civic Park Master Plan, a comprehensive plan of the civic use and public buildings in the downtown campus area. Plans for the area placed the Teahouse at the center of the Civic Park Plaza which included the Civic Plaza (north of the Teahouse site) used for Farmers Market exhibits and performances and the 13th Street Community Plaza (the street west of the Teahouse site) used for public events such as the Boulder Creek Festival and the Farmers Market. South of the Teahouse is the Boulder and White Rock/Left Hand Irrigation Ditch, the Teahouse Trail, and the Boulder Museum of Contemporary Art. East of the Teahouse is a public parking lot.

The Teahouse is slightly elevated above 13th Street grade and its site is highly planned in terms of layout, orientation to the street, walkways, trellises and gardens. The Teahouse front door faces 13th Street and is approached by a gentle entry ramp flanked by dining areas to the north and south. Both dining areas are covered with simply constructed trellises. Beautiful planting areas of fragrant roses line the north and south sides of the entry ramp.

The Teahouse features two handicap accessible paths into the building: one through the front door; and, a second, which incorporates ramps and railings, at the north side of the building, leading into the rear addition.

A detailed garden plan was developed for the Teahouse site with two main elements: low water xeriscape and roses. The rose garden was intended to look "unplanned" in the Tajik tradition and to have a sensual, perfumed and intimate atmosphere. Roses were selected that are indigenous to Dushanbe or similar to plants grown in Dushanbe.

The Teahouse Trail, a walking and bike path that runs between the Teahouse and the Boulder Museum of Contemporary Art to the south, was redesigned to compliment and visually relate to the Teahouse. A collaborative work between Tajik and Boulder artists, the Teahouse Trail "was intended to express the unity of the two sister cities." The trail features recessed tile panels in the path itself and colorful oval ceramic tile panels on the bridges over the path.

2. Compatibility with Site: The Teahouse is compatible with its site in that its placement is central to the Civic Park Plaza area. As originally designed, the Teahouse is slightly raised above grade, giving it an elevated appearance. In Central Asia, water and gardens, representing Paradise, are traditional design elements found at teahouse sites. The Boulder-Dushanbe Teahouse's location adjacent to the irrigation ditch and its beautiful gardens are in keeping with this tradition.

3. Geographic Importance: The Teahouse is significant as the only "chaikhona" (Central Asian/Tajik Teahouse) in the Western Hemisphere. Its location in Boulder's Civic Park Plaza establishes it as a familiar visual feature of the community. At the time of its completion, it was referred to as a "Boulder Landmark."

4. Environmental Appropriateness: The Teahouse surroundings are complementary to the structure in that the Teahouse is central to the Civic Park Plaza, a community gathering place. It is flanked by Civic Plaza to the north and 13th Street Community Plaza to the west, both locations of Boulder's well-known and successful Farmers Market. The Teahouse is adjacent to

the Teahouse Trail, part of the Boulder Bike Path system, linking it to other parts of the community, such as Central Park, the Municipal Campus, and downtown Boulder.

The Teahouse is situated in a manner particularly suited to its function. In Central Asia, teahouses serve as gathering places where friends meet to talk or play chess over a cup of tea. They serve a community both socially and commercially. The Boulder-Dushanbe Teahouse serves that same function: a gathering place for the Boulder community, visitors to Boulder, and the Persian/Tajik community of the Boulder/Denver area for special holidays and celebrations.

5. Area Integrity: n/a

6. Other: n/a

Other Recommendations

1. The Teahouse was built by Tajik master craftsmen and any elements requiring repair or restoration in the future should be completed by Tajik craftsmen or similarly trained craftsmen. Those building elements constructed by Tajik craftsmen include: the eight large exterior faience tile panels; hand carved and painted cornice; interior ceiling coffers; wood columns; carved ganch-kori plaster panels and frames; large oil paintings; seven bronze statues; and, two corner “topchans” and two sets of octagon tables and small stools. Building elements constructed by local Boulder contractors include: the roof and window enclosures; the rear addition; and, the interior central pool and its tiles.
2. Maintenance of the cornice is already a problem as the paint colors are fading on the east side of the building. Replicating the techniques of painting and the paints themselves will be a challenge. A maintenance plan for the building should be developed, including a paint analysis. Only properly trained painters from Tajikistan or similarly trained craftsmen should attempt to repaint the building.
3. A maintenance budget for the building should be established and a source of funds identified. According to a March 18, 1997 City Council memorandum, the City was to place in escrow the funds necessary for capital refurbishment and equipment replacement. The memo states that the Boulder Convention and Visitors Bureau contributed \$60,000 to place in escrow to cover future capital costs. This contribution, in addition to a small annual contribution from an operator was intended to provide the city with enough funds to refurbish and replace items in the Teahouse within standard facility management schedules of 25 years. Verification of these escrow accounts should occur.
4. The inlaid tiles on the bike path are in need of restoration and repair.
5. During the consultants’ evaluation of the building it was observed that the placement of items related to the bar area at the southeast corner of the building may cause potential damage to the ganch-kori panels and oil painting at that location.

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Boulder City Council Memorandum. 21 April 1998.

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"Boulder, Dushanbe Seal Sister-City Ties." 9 May 1987

"From Russia with Love: a Teahouse." 18 Oct. 1988

"Sister City's Gift Stuns Boulder Group." 18 Oct. 1988

"Dushanbe Shouldn't Have." 22 Oct. 1988

"Dear Dushanbe: Nice Teahouse, But We Need a Library." 23 Oct. 1988

"A Thank You Would Do." 23 Oct. 1988.

"Wow! A Teahouse." 23 Oct. 1988

"Inappropriate Gift." 23 Oct. 1988

"No Teahouse Without a Vote." 27 Oct. 1988

"Tempest in a Teahouse Brewing as Costs of Accepting Gift Tallied." 6 Nov. 1988

"Costs May Make Teahouse a Gift Too Good to be True." 6 Nov. 1988

"City Should Welcome Dushanbe's Teahouse." 21 Dec. 1988

"Befuddled by Teahouse." Est. 1988

"Task Force to Solve Teahouse Problems." 22 Dec. 1988

"Duty to Accept Teahouse." 28 Dec. 1988

"A Place for Teahouse." 1 Jan. 1989

"A Place for Teahouse." 3 Jan. 1989

“Mayor Selects Task Force to Choose Teahouse Site.” 16 Jan. 1989

“A Park for the Teahouse.” 23 Jan. 1989

“Every Teahouse in its Place.” 25 Jan. 1989

“Task Force on Teahouse Postpones First Meeting.” 27 Jan. 1989

“Mayor Says Decision on Accepting Teahouse Won’t Be Made Until April.” 9 Feb. 1989

“File it Under T.” 13 Feb. 1989

“Boulder Debates Dushanbe Link.” 22 Feb. 1989

“Teahouse Task Force’ Narrows Possible Sites to 20.” 9 Mar. 1989

“The Tea of Choice.” 21 Mar. 1989

“Task Force Pares Possible Sites for Teahouse to 7.” 24 Mar. 1989

“Teahouse Task Force Pares Sites.” 7 April 1989

“Find a Better Cause.” 12 April 1989

“Soviet Craftsmen Working Full Time on Elaborate Teahouse for Boulder.” 20 Apr. 1989

“Teahouse might be Near Library.” 30 April 1989

“Mayor will Urge City to Accept Teahouse if enough Funds Raised.” 6 May 1989

“Who wants a Teahouse?” 17 May 1989

“Paying for the ‘Gift’.” 17 May 1989

“Council to Accept Teahouse Gift.” 17 May 1989

“Reality Check on Teahouse.” 29 May 1989

“Good Will Starts at Home.” 30 May 1989

“Delays on Teahouse Irritate Dushanbe.” 13 June 1989

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“No Teahouse Tax.” 19 June 1989

“Teahouse Lesson.” 23 June 1989

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